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The Quest of the Ages

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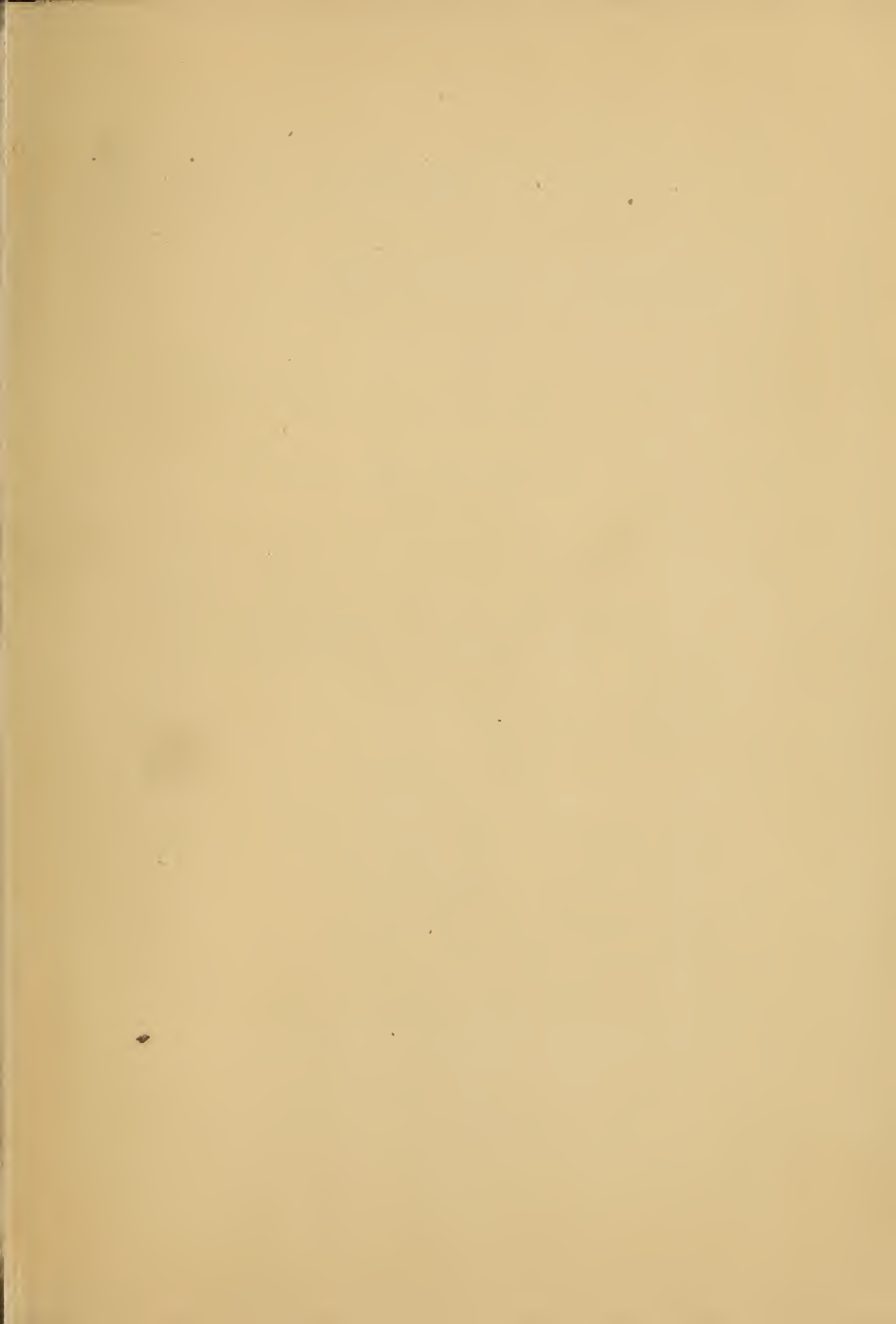


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The Quest of the Ages

OR

A Search for the
Poles of Truth

By

OLIN SANDEFORD DEAN

Weaverville College, Weaverville, N. C.



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DEDICATED

To her in whom the author has discovered the nearest approach to perfect sincerity that he has ever known in a human life—his loving and devoted wife.

FOREWORD

The title originally intended for this little volume, "A Search for the Poles," was abandoned because of the probability of its being somewhat misleading. The book is the outgrowth of an address delivered before the Young Men's Christian Association, Charlotte, N. C., and its purpose is to inspire the reader with a deeper love for the Truth. It goes out from the heart and hand of the author as a message of love to his fellow men. May it awaken, uplift and inspire many!

O. S. D.

Weaverville, N. C.,
May 24, 1910.

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The Quest of the Ages

I.

HUMAN ACHIEVEMENTS AND IDEALS

The bravest trophy ever man obtain'd,
Is that which o'er himself, himself hath gain'd.
—Earl of Sterling.

WHEN we contemplate human attainment from the point of view of its extent and brilliancy, we are beguiled into immoderate admiration; but when we compare this attainment with the infinite unattained, we discover that its lustre is little more than a glamor and its magnitude a disappointing shadow. Men look with pride upon their boasted heights of power, but their achievements dwindle into distressing smallness when placed beside the pyramids of God's majestic creation.

The explorers have sought earnestly for the poles of the earth, and some of them have

astonished the world with their daring, perseverance and success; but when they have endured hunger and hardship, and have penetrated the icy fields, and have trod where even polar bears might fear to go; when they have experienced the exquisite pleasure of attaining the object of their desire and have become the recipients of the flattery of men, still, even then, there remains, as only a small part of the great unknown, the lone pole star, far out in the distant over-hanging blue, the pivot of twinkling processions, itself a wanderer and practically a stranger to earth's wisest ken and but meagerly comprehended by limited mortal knowledge.

Thomas Edison has spent a lifetime wooing into his possession the secrets of electrical power; but, after all, he has done little more than tap a few of the myriad currents that flow through this realm of mystery. So wonderful was the progress of the nineteenth century one might be tempted to conclude that there is little else to invent and nothing more to discover; but we have only entered the ante-chamber of the universe of knowledge. We are in

the first of the book, and, as we turn its pages, there will greet us, year after year, century after century, an ever-increasing abundance and variety, told in the diction of the Master-Writer of the ages and revealing the rich treasures of His infinite love.

Great as have been the achievements of the past; we have but begun to achieve. In all periods of the world's history there have been those who have loved and sought the truth; but their highest conceptions of it have been far from its fulness and reality. The influences that develop character have produced a vast variety of conceptions of life; the processes of civilization have evolved many and conflicting standards of belief and conduct; but not one of earth's deepest thinkers or most ardent lovers of truth has grasped it in its fulness or measured up to God's ideal of symmetry and beauty.

Sin has for a time seemed to spoil the original plan of God and has deflected the Creator's princely product—man—from his normal and intended course; so that the history of the race is but a record of man's limping quest for that which he lost in the long ago. The all-wise

Father is permitting a pilgrimage, as it were, in a strange land, where His children, having wandered from the narrow Way, may through vicissitude, through sorrow and searching and toil, work out an experience that shall fit them for the vaster and grander experience of the truth when they shall come into the knowledge of it in the Father's own appointed time. Thus, in seeking to attain the *summum bonum* of life, as each one has represented it to himself, men have formed conceptions and established standards according to the forces that have operated within their lives and those that have been brought to bear upon them from without.

One's conception of life has much to do with his character in this world and with his destiny in any other. It has often been said that there is no pleasure in certain amusements indulged in chiefly by young people; but, as a matter of fact, there is real enjoyment in these things for those who engage in them, since they constitute their standard of pleasure. A man in the business world develops through the years a certain ideal of attainment, and in accordance therewith directs his thinking and puts forth his effort. The ideal may be far from the

correct standard, but he has adopted it, and, therefore, seeks to realize it. His character as a man of business and his success depend upon and are determined by it. Said a man of the world one day: "If I were forbidden the indulgence of my passion of lust, life would cease to have any attraction for me." That was his standard of enjoyment, degraded and debasing, indeed, but his standard just the same; and his character may be judged accordingly.

Contrast with these low and ignoble ideals that of St. Paul: "For me to live is Christ;" and again, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord!" Such was his exalted conception, and his experience attested the worthiness of his ideal.

A fond mother had a boy. He was her only child and the orphan of her loved companion. Her absorbing passion and purpose centered in the training of this boy. Her every thought was for him. She toiled and wept and prayed through more than twenty years of a comparatively lonely life, in order to throw her soul and self into his preparation for manhood's

responsibilities. This she believed to be a mother's mission. As soon as the boy finished his college course and became established in his chosen profession, her frail body, no longer supported by the thrill of purpose and the exertion of will, began to fail; and one morning, not long after the birth of a new year, she quietly slipped away.

It is one of the tragedies of our race that a great many people have no clear conception of life at all, no fixed purpose, no definite goal. The masses are not given to serious meditation upon life and its problems. We have frequently heard the expression, "the courage of his convictions;" but the trouble often seems to be not so much in the absence of courage as in the poverty of conviction. So superficial is the attention given by large numbers of our young people to matters of real import and weighty significance that they do not develop definite, clear-cut conviction, and are, as a consequence, wanting in great purpose and force of character. Let every young man or young woman who reads these lines determine to look life courageously in the face, consider its problems,

encounter its difficulties and for himself discover and grasp its mighty and complex meaning! Learn to think; be not satisfied with an incomplete life. Get a vision; seek a large understanding; let your horizon be thrust away out!

He who is thus awakened to a vision of greater and nobler things is no longer content to stay in the low ground, where he is surrounded by an atmosphere of ignorance and bound by the narrow limitations of an unattaining, unachieving life. He feels the thrill of a strong and growing purpose and fixes his eye upon some great and glorious goal. He hears a voice calling him to worthy endeavor and leaps to answer the summons. His heart becomes receptive towards the truth; the seed is sown in the fallow ground; and there is promise of a golden harvest.

II.

THE PURSUIT OF TRUTH

The wish to know—that endless thirst,
Which ev'n by quenching is awak'd,
And which becomes or blest or curst,
As is the fount whereat 'tis slak'd,
Still urged me onward, with desire
Insatiate, to explore, inquire.

—Moore.

BACON said in his famous essay on Truth, "Certainly it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn upon the poles of truth." When we study this excellent saying of the great philosopher, we naturally desire to know the answer to the question with which the essay begins, "What is truth?" and immediately begin a search for the poles. It is less difficult to understand what is meant by the mind's moving in charity and resting in providence than to grasp the significance of the last of the trio—the turning upon the poles of truth.

Not more engaging is the ardent search for the poles of the earth than is that of the lover of truth for its charming secrets. The labors of those who have endeavored to locate the respective ends of the earth's axis, as well as all other true adventures in the realm of science, are, indeed, efforts to establish some phase or phases of the truth. To discover action and reaction by means of the chemical test is but an example of science at work in the interest of truth. The history of electricity, from the time when Franklin submitted his kite to the flash of the storm to the exquisite moment that witnesses the latest brilliant achievement in this realm, is but a record of development in man's unrelenting quest after truth. Invention and discovery in all the departments of scientific endeavor, together with the spirit of development and improvement that has characterized the progressive thought of the ages, have furnished the ground, supplied the material and witnessed the reward of constant and passionate search after truth.

Educational enterprise, philosophic research and literary effort have also contributed to the

memorable quest of the ages. The golden
fleece of truth has led many an ambitious
Jason through the hardships and difficulties of
long and arduous expeditions. The author of
the immortal "Faerie Queene" has incarnated
in his chaste and charming diction the beautiful
story of the knight's devotion to the fair
Una, who was the impersonation of truth.
More wisely than he knew or intended, perhaps,
the distinguished author of the essays said:
"Truth, which only doth judge itself,
teacheth, that the inquiry of truth, which is
the love-making or wooing of it, the knowledge
of truth, which is the presence of it, and the
belief of truth, which is the enjoying of it, is
the sovereign good of human nature." Plato
peered with pathetic earnestness into the realm
of immortal truth, and Socrates, teacher of the
youth of Athens, had an insight into the great
secret denied to most men who live in the
luminous dawn of the twentieth century.

But let us return to the question, What is
truth? We are embarrassed by the poverty of
definition. Truth is conformity to fact or
reality, exact accordance with what has been,

is, or shall be, the dictionary tells us; and yet we are not satisfied by that. Truth is the opposite of falsehood, and embodies the ideas of honesty, sincerity, purity, virtue and uprightness. It is that inestimable quality or condition or experience in which alone is found the basis of all right action and true character. Without a strict regard for truth in its identity with right thinking and right conduct, it is impossible for one to live a worthy life.

Yet, the extent to which insincerity prevails among men is startling. They are dishonest not only with each other but with themselves. One has only to examine his own experience for confirmation of this fact. What one of us can say that we have always been perfectly consistent in thought, word and deed? Where is the man or woman who has not felt a deep sense of the painful divergence between personal experience and the straight white line of truth? Placed in the balances, how often have we been found wanting? The prevalence of falsehood and insincerity among men is appalling; moral truth is discounted, not only in the cabin of the poor but in the cottage of the

rich as well; in the humble and high walks of life alike. And why this condition of things? Because men do not love the truth.

There is a beautiful ideal, inherent within which are symmetry and order and purity, and towards which every man who becomes a true man must tend. A youth bows at the feet of her who has captured his heart. She is his ideal, far surpassing all others, and representing to him all that is lovely and beautiful in womanhood. No pen can describe her power over him. He is lost in adoration, passionate in devotion. He thinks of her by day and dreams of her by night. The sweetest and purest thoughts ever associate themselves in his mind with this fair idol of his heart; her defects are hidden from him; all is beauty, charm and love! So ought men passionately to love the truth; such power, and greater, should it have over their lives.

The native element of normal man is that of truth. He was designed by the Creator as a being who should develop and grow and become the glad possessor of the infinite riches of the universe of God. Mind cannot conceive nor

language describe the possibilities of the human soul. Had not sin done its deadly work, entering to mar and blast and destroy, even on this earth and in the ages that he has already found a dwelling place here, man would have made progress beyond the fondest dreams of the human imagination or the power of human speech to express. It is the belief and the glorious hope of the Christian that he is yet to be redeemed from this state of semi-darkness and impairment of his faculties, and not only restored to the blessedness of his original condition but inducted into grander experiences than he has ever been able to imagine or conceive.

"Things which eye saw not, and ear heard not,
And which entered not into the heart of man,
Whatsoever things God prepared for them that
love Him."

It is, therefore, the exalted privilege of those that have eyes to see and ears to hear to get the vision of a splendid development of their moral and spiritual nature, to hear the call out of the great Beyond and to respond to its thrilling notes. A boy climbed to the top of a distant

crag, and, daring to invade an eagle's nest, got possession of a very young eaglet. He carried it as a trophy to his home in the vale below, where he carefully nourished it from day to day. The little stranger grew until he reached a considerable stage of development. From time to time it had tried its wings from fence to limb, but had never seemed to realize that it was an eagle. One day, however, there appeared high in the upper air an old eagle who uttered a loud cry. The little eaglet in the barnyard turned his head and listened. Again the cry came, nearer than before. The wings of the young eagle began to move and his keen eye sighted the old bird away up among the clouds. A third time the cry came, as its author was passing on towards the distant hills. Filled with restless discontent, the young eagle rose from the ground, and, gaining confidence as he moved upward, soared to join the king of birds in his native atmosphere, far above earth's geese and barnyards, among the glory-crowned mountain tops. And so may you, dear reader, hear and answer the call to a higher and nobler sphere.

The most delightful aspect in which we may contemplate truth, perhaps, is its relation to the freedom of the soul. There is no thought the human heart loves so much as that of freedom. Men seek knowledge that they may be free. They desire wealth that they may enjoy the freedom that it can bring. The poets have sung of it, our fathers fought for it, and we daily strive for it. The growth and development of life tend toward it, and all knowledge and possessions are supposed to contribute to it. Holmes beautifully gathers the idea into his "Chambered Nautilus":

"Build thee more stately mansions, O, my soul,
 As the swift seasons roll!
 Leave thy low-vaulted past!
 Let each new temple, nobler than the last,
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thine out-grown shell by life's unresting
 sea."

Jesus said: "Ye shall know the truth and the truth shall make you free."

III.

JESUS AND THE TRUTH

I am the Way, the Truth and the Life.

—Jesus.

A STUDY of the character of Jesus Christ gives one the impression of completeness and uniformity. Evenness of development is not common among men; but in Him we see the well-rounded, complete life. About Him there is always an atmosphere of truth. In the contemplation of His unique personality one feels instinctively that he is in the presence of purity. It has never been denied that He had all the characteristics of a sincere, sinless and holy being. Of Him before His birth the angel said to His mother: "The Holy Ghost shall come upon thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1: 35). Isaiah, with prophetic vision and inspired pen, wrote of Him: "By His knowledge shall my righteous

servant justify many." (Isaiah 53: 11). The apostle Peter, who was intimately associated with Him and was very close to the heart of the Lord, being one of the "inner circle" whom Jesus took apart with Him in confidence on several occasions, writes in his first Epistle: "Because Christ also suffered for us, leaving us an example, that ye should follow in His steps, who did no sin, neither was guile found in His mouth." (1 Pet. 2: 21-22). Speaking of our redemption through Christ, the same writer says: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; * * * but with the precious blood of Christ, as a Lamb without blemish and without spot." (1 Pet. 1: 18-19). The Master Himself, conscious of His own sinlessness, on one occasion flung into the face of His accusers the unanswerable question, "Which of you convinceth me of sin?" (John 8: 46).

Not only was He sinless and holy; He was also faithful and just and true. "Faithful is He that calleth you," says Paul (1 Thess. 5: 24). And again: "But the Lord is faithful, who will stablish you and keep you from evil."

(2 Thess. 3: 3.) Isaiah speaks again thus: "And righteousness shall be the girdle of His loins and faithfulness the girdle of His reins." (Is. 11: 15). In the first Epistle of John we read: "And we know that the Son of God is come, and hath given us understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ." (1 John 5: 20).

In the Gospel of John the writer beautifully says of Him: "And the Word was made flesh, and dwelt among us, * * * full of grace and truth." (John 1: 14).

Again, Jesus illustrated in His matchless life the great and fundamental principle of obedience, being Himself always obedient to the Father. "My meat," said He, "is to do the will of Him that sent me." (John 4: 34).

But why give further passages concerning the character of Jesus, the Man of Sorrows, the loving, gentle Master? We know that He was meek and long-suffering, compassionate and kind, full of self-denial, humble, benevolent, forgiving. By His temptation and His tears we know that He was human, had we no other

proofs. That He was Divine is an inevitable conclusion, growing out of the fact that He was what He was. He was more than human, for humanity alone is admittedly incapable of producing the like of Him; therefore, being more than human, He was necessarily Divine. "He expressed the consciousness of possessing a unique knowledge of God," says a certain author, "and verified that consciousness before all the ages of the world by the matchless, and as yet unfathomed, truth which He revealed to men concerning God. He expressed the consciousness of sustaining a relation of unique intimacy with God, a deep, essential, organic relation, which is probably best expressed and described in His habitual self-designation, the Son, the Son of God."

Combining thus the qualities of character human and divine, far surpassing and transcending all others in the history of men, excelling all in magnanimity, in kindness and in love, and manifesting a strange superiority over the things of time and sense, He exists, in the universe of thought and life, a figure of supreme tenderness and commanding

power. Nor is this power less real in its sway over the hearts of men today than when he walked with His disciples by the Sea of Galilee. All who come into His presence feel the force of His personality. He, being lifted up, draws men unto Himself. "The sympathy of Jesus," says one, "is the channel through which His power flows, and the abundance of the stream testifies to the reserve power at the source." He is the embodiment of truth. Men are oftentimes cowards, because they are insincere, limited, impoverished; but He had no fear, for He had the consciousness of being Himself the source of sincerity and truth and of unsearchable riches of power and love. And He is today—glorious, comforting thought!—the fountain of living water, the "One altogether lovely," and "the fairest among ten thousand" to all who believe on His precious name.

Using the words of a writer already quoted, His character "is able to serve the world, as an unstinted river flows down among the utilities of life because it is replenished from the eternal hills. It has its abundance and its re-

serves, its stream of service and its peace in solitude; and the power which moves the busy wheels of the life of man is fed from the high places of the life of God."

He said of Himself, "I am the Way, the Truth, and the Life." We are brought, then, to the interesting proposition that Truth and the personality of Jesus Christ are identical. A study of His matchless character, therefore, brings us into immediate contemplation of truth in its highest and completest form, and the possession of a knowledge of Jesus enables us to make our own that truth, the incoming of which giveth light, liberty and peace. This knowledge of Christ, therefore, in the completeness of His unique personality, constitutes a knowledge of the Truth. Then, if a man's mind is to turn upon the poles of truth, he must find these poles in the person, teachings and character of Jesus Christ, who is the personification of all truth.

The world does not know this, and Christ does not reign now, as He will some day, in the hearts of men; but the day of His power is coming and may not be far distant. When the elect

purpose of God, being wrought out through the ages, shall have been accomplished, the enthronement of Jesus in the lives of men will have been made complete, and we shall see all truth and perfection gathered in luminous triumph and glorious realization and manifestation in the person and name and power of Him who is the Son of God!

IV.

THE POLES FOUND

O truth divine! Enlightened by thy ray,
I grope and guess no more, but see my way.
—Arbuthnot.

THE great work of Jesus, and His transcendent character as well, turn upon the poles of Faith and Love. His faith gave Him a sublime consciousness of God. The relation that He sustained to the Father opened to Him the length and breadth and depth of the Divine nature and brought within the sweep of His vision the great purposes of God. He was not limited by the boundaries of the finite, but standing upon the mountain top, He took in the vast range of the heavenly plan and saw clearly the limitless horizon of the Eternal. He was the friend, companion, Son, of Him who sat upon the throne, and, being a faithful son, was admitted into the arcana of celestial character

and knew the golden heart of the designs of Jehovah. He saw things from the point of view of the Creator, for by Him were all things made and without Him was not anything made that was made. He was the beloved Son, in whom the Father was well pleased. He alone knew the Father and was conscious that no one could approach the Father but by Him. God accorded Him divine recognition and testified of Him in the presence of men. He lived daily in the "holy of holies," all the while "in tune with the Infinite," because He was Himself God. He was obedient to the Father's will, because responsive obedience is a distinguishing characteristic of a noble faith; therefore, He has been highly exalted and given a name that is above every name.

From the height of this marvelous and divine consciousness He looked down upon the souls of men, and penetrating with His all-powerful vision their degraded condition of sin and death, gave Himself a ransom for many. Thus infinite faith found expression in infinite love. He surrendered Himself to become a great sacrifice that He might reconcile men to the truth.

O marvelous faith! O matchless love! It is not to be wondered at that a redeemed soul, looking by faith upon Calvary, should exclaim:

“My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour Divine!”

The sweet story of Jesus' love is the song of the ages. Isaac Watts, in inspired strain, sings thus of it:

“Plunged in a gulf of dark despair,
We wretched sinners lay,
Without one cheering beam of hope,
Or spark of glimmering day.

With pitying eyes the Prince of Grace
Beheld our helpless grief;
He saw, and (O, amazing Love!)
He ran to our relief.

Down from the shining heights above
With joyful haste He fled,
Entered the grave in mortal flesh
And dwelt among the dead.

O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak.

Angels, assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told!”

In the contemplation of the exquisite character of Jesus we discover the secret of all symmetry and beauty. In Him are exhibited the poise, simplicity and graciousness that distinguish every true Christian man and woman. In Him alone is found the beautiful and perfect ideal.

Now, if Christ be in us the hope of glory, we become daily more like Him, and, consequently, increase in the knowledge of the truth. Our faith is enlarged, our hope is brightened, and we grow more sincere in motive, and become pure in heart, consistent in conduct and happy in the peace that passeth understanding. Thus, through obedience to Him, we are rescued from the power of sin and death.

A life thus stirred and steadied by a new and noble purpose, supported by a great faith, and inspired by Divine love, follows the path of the just that shines more and more unto the perfect day. Walking in this heavenly highway, one adds daily to his power of self-control and exhibits to those about him the gracious spirit of Christian love. His thoughts


are pure and sweet, because they are of heaven and of God.

The life of such a one is that of sacrifice and denial of self, for he pours himself out to enrich the character and experiences of his fellow men, even as the mountain wastes itself in fertility upon the valleys below. He grows in the knowledge of the truth, because he is teachable, having the spirit of the Master, who was meek and lowly and did always the Father's will. His vision of spiritual things constantly brightens, because he has caught the secret of God and waits joyously for the time when he shall receive the crown in the presence of the king.

No longer is he the poor, wretched, selfish, sinning soul that he was, limping and halting along the journey of life, with no fixed purpose and no bright hope; but the vision of the delectable mountains has burst upon him and hope springs grandly in his breast, for he is conscious of a great purpose and has the assurance of a blessed life. He possesses the exquisite joy of knowing that his life is elevated and ennobled by the experience of the truth,

and as a conscious, intelligent personality he feels himself drawn daily more and more into harmony with the purposes of the Eternal.

This enlightening and inspiring consciousness of vital touch with the divine life issues in a radical readjustment and transformation of his character. He is now a new creature in Christ, and his conceptions of life and life's relations and responsibilities are changed accordingly. He adopts a new chart and compass, for he has new purposes and new ideals. He occupies an attitude not hitherto characteristic of him, for he has been transformed by the renewing of his mind, and, therefore, looks upon life and upon men from a new point of view; he regards them from a different angle. He begins to see some things he never saw before. He seeks a vision of men from the standpoint of Jesus, who looked beneath the exterior, and beyond the class and circle and caste of which a man was a part, and fixed His divine gaze upon him as a needy human soul. Distinctions of pedigree and position and earthly power have little weight, now; it is enough for him to know of a fellow creature



that he is one for whom Christ died, one who needs love and sympathy, one for whom he has a message, a message of hope.

Thus he comes to see in the Hottentot of the wilds or in the black man at his door a fellow human being, calling upon him for kind and compassionate recognition. He is stirred by the needs of his lowly brother. The proud feeling of superiority that formerly characterized him is exchanged for that of kindness and Christian condescension. Race prejudice disappears and brotherly love takes its place. He is not unaware that the negro is morally weak, commercially and politically to a large degree incompetent, and socially not a desirable companion; but he nevertheless looks upon him as a brother and extends to him a helping hand and treats him kindly. And thus he feels toward all men of low estate, having in him the mind that was in Christ.

His attitude towards men and things in general is changed. The exhortations of Paul in the twelfth of Romans take hold upon him with their wealth of practical Christian teaching. Because he has been transformed, and is

being daily transformed, he is kindly affectioned towards his brethren and in honor prefers them above himself. He adopts the true Christian philosophy that leads him to return good for evil. He has the forgiving spirit, even as he hopes for the forgiveness of his Heavenly Father. It is his delight to meditate upon God and upon His Holy word, to visit the fatherless and the widow, and to keep himself unspotted from the world.

He views the selfish pursuits and enterprises of men, perceives that they are a part of an order of things that must inevitably end in ruin, and keeps himself separate from them. He does not boast of his piety and is not tainted with conceit over his new experience; he looks with contempt upon no man; but he makes it his strong purpose to abstain from every form of evil. He is "in the world, but not of the world."

The things he once loved now he hates. He abhors that which is evil. His soul is sensitive to the least approach of sin; vice is hateful to him. Impure and unholy thoughts are banished from his mind, the field of which he sows

in good seed, craving a rich harvest of truth and love. He is temperate in all things, exercising especial care over his body as well as his soul. Things too often regarded as secondary and commonplace now give him concern, and he feels deeply the truth that it is his entire life—body and soul—that Christ came to save. He must present himself *wholly* an acceptable offering.

And as thus he continues in the upward path of duty, a beatific vision of heavenly things fills his soul. He consorts with celestial beings who are invisible and whom the world is incapacitated to understand or appreciate. He enjoys a holy communion with a realm far beyond the touch and tinge of earthly gold and grandeur, where the lordly principalities of a sinless kingdom do the bidding of the divine Father and rejoice in the triumph of the Church, mingling their voices with those of the redeemed and singing: "Holy, Holy, Holy, Lord God of Hosts! Heaven and earth are full of thy glory!"

Surely a man thus saved and thus redeemed has made a successful search for the poles,

having found them in the character and personality of the Son of God and having realized them in his own experience. Truly now his mind may "move in charity, rest in providence, and turn upon the poles of truth." His glory is not that of one who has penetrated the cold regions of the far north, but of him who has become an heir of God and a joint heir with Jesus Christ. His reward is not the plaudit of kings or of empires, but the voice of his Heavenly Father saying, "Well done!"



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